

TUESDAY JUNE 11, 1963  
PLAYED ON SEPT. 12, 1963

### TABLE OF CONTENTS

- How the ideas link together; asking questions and becoming clear about:  
Impressions, development of higher bodies, aim, awareness,  
how development takes place, how I changes.
- Magnetic Center as giving the command for work.  
Motivation coming from consciousness.
- Magnetic Center as reflex of God in man. Awareness of existence of  
Magnetic Center starts as accident. Magnetic Center as the  
second birth. Its split into two cells and their respective  
development. I becomes aware of Magnetic Center and starts the  
wish to grow.
- Dying like a dog; using ideas or being damned.
- Necessity of the body, its maintenance, requisite for this work. (as  
opposed to other ways.)
- Impressions: energy from, where it goes, how it is used, what it feeds.
- Development of subconscious, heart and will; their locations and proper-  
ties.
- The three steps of Do Re Mi: observation, participation, experimentation.
- Value of movements not to learn how to breathe. (refers to passage in  
"In Search" which was read at the reading.) Possible use of air.
- Basing beliefs on ones own experiences.
- Responsibility for life; feeding Magnetic Center. Analagous to raising  
a child until it is grown up.
- The state of inner freedom. Changes as a result of work are inner changes  
and need not be shown on the outside.
- Freedom of feelings and the development of man number five.
- That which is holy withint one. A morning prayer.

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We will gradually change sometimes the tenor of the idea of Tuesday group. Instead of, you remember in the beginning I said when we started to define a little bit what we understood by a group of Tuesday of really that the assumption is that we all know how to work, also that we know what it is about and what we have to do; and that we assume that all of us do work, make attempts; and that it was not necessary to report on tasks because I assume that whatever there is as a task, that you translate it into an experience and then talk about the experience. And not necessarily link it up with a task or describe it. That we leave for Wednesday if we want to talk about tasks in general.

But I would like, every once in a while, on an evening on Tuesday, in simply asking what is it in work, on the ideas, in the whole so-called system, the conglomeration of the ideas, how they link together and the different facets of work, let's say, more or less illustrated in Ouspensky's book and surely what you can find in All and Everything because it contains all and everything; what is it in work that is not clear.

That is, when you start to think about it, when you start to put to practise what you know, when you have experiences that result in a certain state, when you see certain obstacles, when you do not know exactly how one thing links with another, that you do not know what takes place really if one says, "I try to make impressions conscious; I try to see myself", what are the processes that take place in your mind or in your heart? How do you start? What is really involved?

These particular problems, when you start to think about it, what is the ~~mechanism~~ mechanism of work and, if I understand the mechanism a little better, maybe I would be able to work better because it makes sense. Or rather, when I do work, I can, more or less, visualize that

forms of energy that are not available to me, become available in some form or other. And then, if they are, what do we do? Where do they go? How do they effect me? How am I changed? What do I understand by building a Body Kesdjan? What do I understand really by vibrations? Or vibration rates, or consciousness, or conscience, or resulting in -? What takes place when I say fusion? What is the real difference between a resultant ~~for~~ from fusion and the component parts?

Things of that kind, that when you start to think about it, really trying to dig into it, trying to understand really what is meant when I say, "I observe myself." I observe myself - what? My physical body. But my physical body is the totality of me. It is the personality. And it includes that, in this physical body, there is a certain form of matter. And my heart or my solar plexus or my brain also is matter. It is material. And, when I say, "I observe my physical body as a physical center, does it include all centers as matter? And, if there is something else besides matter, when I say, "I think", what takes place when I think? What takes place when I receive impressions? And when I make impressions conscious, what is really meant by it? Are the impressions made conscious? Or am I in a conscious state? And what is really for me consciousness? And where is the origin of such consciousness?

These questions are not entirely theoretical. They belong to a totality of a framework of an understanding of work as a whole, so that when you are confronted with the questions for yourself, to find your place regarding them, and particularly when you happen to think about them in connection with a conversation with someone else, and that you really are faced with the particular problem for yourself which always remains an individual problem: Where is my place? What is the purpose of my life? Where do I fit? What do I expect from life, assuming for a moment that I know what I am, at least more or less. What good does it do me to put myself, in relation to what I am now, what I would like

to become? And for what? what are really the motivations of my life as a whole? How do I see my life? What is there in my life that is worthwhile when I become more and more free of myself? What is ~~kind~~ left? And when that is left, what do I do with that in relation to that what is an aim? Where do I see my aim? How do I really wish to grow? In what direction? What is the kind of a world that I would like to create for myself? In what way do I create? In what way am I still dependant on many outside circumstances? Is it possible, when I create it, that I could make myself conform to such circumstances? or would it be possible that, in some way or other, I change the circumstances so that they start to conform to my growth? And do I realize that when I wish to build a world of my own, that I have to start necessarily from what I am? And what are the possibilities, when I want to grow, that I use what I have to grow into that what I wish? And in how far are my desires legitimate? reasonable? And in how far must I come to a conclusions that certain rhings cannot be gotten by me?

We talk more or less glibly about harmonious development of man. And we try to define man as a creature who can do; and harmonious is that he is in balance. But what is there in us, if we take ourselves as individual types, with certain configurations which are quite definitely our own as personality or maybe as essential being, what is there in is that could actually grow out into a more harmonious, balanced kind of a creature?

These are questions that belong to one particularly an ordinary life. And, if I try to see what work can do for me in ordinary life, I have to define also what would be a legitmate wish, a real reason, what I think I might be able to become, even if it in the future and even if it is not immediately linked up with my wish to work, I hope that, by means of work, I will reach a certain level which I start to define. And, without wishing for that, I wish to wake up in order, in that state of awareness, to be able to see that what I consider a wish and what I, at

the present time, unconsciously consider a legitimate wish, if that continues to remain a wish for me when I actually wake up to myself.

And when I wake up to myself, to what do I wake up? And what is it in me that wakes up? And then, when it is awake, what is the awareness? And where is it situated. In what part of me do I really and from which part do I operate? When I say, "I have a wish", where is this wish? Do I ~~not~~ distinguish, at the present time, the different~~ly~~ kind of functions of all the matter of myself as represented by my physical body? Do I realize that the different functions are still functions of a certain kind, linked up with the condition of matter in a certain way?

That is, if everything is material, then there are certain configurations in such matter which I call organs of myself. Sight or hearing or whatever it may be that is immediately related to impression that I receive from the outside or that I receive again when already they have been received inside and I start to feel and to think and bring forth all kind of impressions which have been there for some time and which, again and again come to the surface.

What is it then that the different parts of me which are represented by different functioning of the total~~ly~~ matter of myself, which I call my body; why is it that there are certain functions that are developed and other functions that are not developed? When I say, "Emotional center is not developed", why is it that it is not developed? Or if I say, "My eyes are developed within certain limitations of whatever light rays are required for the particular retina and the lens of my eye, that there are limitations inbetween which I have a visible spectrum." It simply means however that ~~as far as~~ as far as my eyes of a human being ~~are~~ is concerned as it is, is as complete probably as it can be ~~made~~ or as it can be made within a certain ~~range~~ range of course. If I am a seaman I train my eyes to look at great distances and such eyes of a

sea faring man are a little bit better developed than mine. The same with hearing. It is within reason that it is pretty good.

But why is my brain not able to conceive of certain ideas and thoughts? And where do I draw the line? What is it that is in me naturally and that I can count on as coming from Earth as my birth right of Earth? And in how far? Where do I start with trying to develop certain other possibilities which are, let's say, not Earthly, which are of a different level? And with what then do I wish to approach the possibility of development in that direction to a different level? And do I know that when I do work, that I reach a certain level of a different kind? And is it then noticable in me as I am?

Ouspensky has a very good description of this self- confidence. It is probably the best description on Ouspensky in the whole book; in which he was asked what he had gained after four years association with Gurdjieff. And he tried to define it. It was not just ordinary self-reliance or confidence in himself but it is that something in him that was there at the time when it would be needed in a moment of danger or distress; or really when circumstances were difficult. And then he knew that at such a time, not his ordinary I, as he said, "The I which is speaking now", but another kind of something would come to the foreground and be available. Do we, and this reminds one then of the question of Gurdjieff, asked two years before, "Do we know that we have a different I?" At which time Ouspensky said, "No." After four years he said, "Yes, I know what you are talking about."

This is the question for us/ Does, at the present time, work as we now know it and as we have worked with it, does it really mean for us ~~xxxxxxx~~ that something exists besides our ordinary material form? That something could, at times, manifest itself in the behavior forms of our ordinary life, stimulated, as it were, as if it comes from a different kind of a source?

Is it really that I experience, when I wake up, that at such a moment energy which I receive in the form of impressions, that at such a time my impressions, let's say, thru my ears or thru my eyes or thru taste or thru touch, which usually will go to my brain, and sometimes can go to my solar plexus - I do not want to call it heart, but somewhere in my body where it is received as feeling - Do I know when I wake up? Can I experience when I wake up that at such a moment a form of energy is not going in the usual way to my brain or to my heart or solar plexus but that it does reach some kind of a place very much unknown to me usually because it is covered up, which sometimes by Gurdjieff was called sub-conscious, which sometimes associates with the possibility of a development of a brain which is now not used at all.

Do I know, at such a time, that I am under the influence of a form of energy which reaches me? And then, when I am in a certain state of awareness, that then that energy flows almost automatically in a different direction and starts to form in me something of a different kind of a substance. But, in any event, something that becomes more and more solid for myself and on which gradually I can build something.

This whole question of I say, "Yes, I observe myself. I see myself. I become aware of myself. I see that what I am, I accept what I am. That is, I will not change what I am. I see and I take what I am as it is. I become aware of myself as it behaves in its manifestations." What is this process when I say, "I become aware". What is it that becomes aware of the existence of myself? Many times I have said it is as if something separates. But where is it that it starts? And what is it that gives a command to that wish to become aware? Is it my mind? Is it something that I feel? Is it something, I have called it Magnetic Center simply because I want to give it a certain name.

There is something in me that exists and I know it. And it is not an ordinary thought or a feeling process but it is something apparently

that has to do with a desire of life because it is this desire of life that gradually will make me wish to work further because, if I am satisfied with what I am, I am satisfied that I also, to a certain extent at least, satisfied the reasons for my living. And, when I am a normal kind of a person, I take care of my life as well as I can in order to protect it.

But if I say, "I want to wake up", something of my life is interested <sup>not</sup> in the question of maintenance of myself, but becomes interested in the possibility of further growth. And I apply it mostly to that what still can grow. And I cannot apply it to that what already is full grown, which is my body. My body naturally has reached the limitations of its growth. And therefore, everything that is material in my body has reached a possibility of a development belonging to it. And, as I say, that if my eyes and ears are limited, it is simply the limit awarded or given to human beings to be what they are for their place on Earth.

Now when a form of life in me, as it were, separates out from my ordinary existence and form of life as life wishes to grow, that is, of course, the particular proportion that I assign to life. I say, "I am not dead yet. I still want to grow. I hope something in me is still aware of the possibility of developing in a different direction." And, if I know that I must develop, which is not natural for me, I will have to use certain means which are unnatural. Nevertheless, the motivation has to come from somewhere.

I say it is my consciousness. But it is not my sub conscious. And it is not my unconsciousness. It is something that becomes very clear in me as a wish in my conscious state as I know it, to try to become aware of myself. And already I am, you might say, tinted with the possibility of an objectivity, without knowing where that objectivity could come from, not having that experience as yet. And still, I see in myself the possibility of something different. And, for the time being, when I have

a wish to grow, when I have a wish to wake up, it is dependant very much on the reflexes of a certain light. And, judging by the reflex, I know tht the light must exist. But I have not as yet the experience of such a light.

Magnetic Center is the reflex of God in us. And it is the recognition of that reflex that starts in my consciousness and my conscience both, almost at the same time, to make themselves known. You can say, "Why?" How does it happen that it becomes known? because Magnetic Center, if it is matter also is a certain configuration and it has to be in a certain place where it could become known, or, at least, where I become known that it exists, or where it makes itself known.

That particular point, that is accidnet. It is not God-given. It is from the standpoint of mankind and all of us being units, accidental that we have the recognition of the possibility of growth of a Magnetic Center. I say it is accident because we do not know the law that governs it. It is a law that that is outside of our domain. At most, we can say, "I hope that someday I will understand it; why it was that certain circumstances, certain experiences, certain effects, certain influences, at a certain time brought about in me a desire which I say is <sup>unquenchable</sup> ~~unquenchable~~ because it exists as a form of life in me wishing to grow, that I become aware of that existence.

After this, after this accidental happening for which we can be very grateful or at time maybe not so grateful, because it involves, when I become aware and I really start on the road of wanting to wake up, that I make many things for myself much and much more difficult. And that every time when it is so difficult, I ~~wish~~ sometimes wish that I could have stayed where I was without being awake. And, at the same time, because it ~~is~~ is none of my business, it is something that happened to me; very much like it happened to me that I was born. In exactly the same way, this rebirth happened to me because of certain other influences of which I do not know enough, but which combined in such a way that it created it in me

as a product of that kind of condition meeting. That is probably the best way to try to explain, if you wish, the accidental happening; that certain influences from the outside happen to meet. And, because of the presence of such influences and the effect of one influence on the other, something in me was born. This is the second birth. This is Magnetic Center. That is why it is a small cell. Exactly the same as any human being starts from one cell, a combination of two cells if you wish. And, after that is started to germinate, the splitting off of the cells into smaller ones and each containing life of its own in its essence.

So, the growth of Magnetic Center into two parts, one assigned to my consciousness, the other to me conscience. One developing a little bit ahead of the other. Exactly the same way as in ordinary birth, the organs are not formed at the same time. Magnetic Center in my mind starts to work; that is, it starts to become known. It, you might say, it asserts itself.

When I recognize that and when I say "I", I recognize something in me. What is it now that recognizes the existence of Magnetic Center? Again it is a very difficult question to answer. I say it is a thought. It is something that appears to me at the time when everything in ordinary life is in its usual form. And then, because of a different way of looking at the same thing, something in me starts to recognize the existence of something else.

You can say it is Magnetic Center altho I doubt it. It think it is different. I think it is a remnant of God. Magnetic Center is a part of that what was given to me at the time when I was born from influences from a higher nature which exist and have always existed. The fact that they become known to me and then I recognize ~~something~~ them means that something in me ~~is~~ of the same kind of nature, exists. And this probably is the representation of that what is involuntarily in me as having come from the Sun Absolute and perhaps further; that is, the totality of the universe as represented in each human being.

That is really his I. This I, becoming aware of Magnetic Center, wishing to grow, starts in me a real wish. Again, the real wish is linked up with the other part of Magnetic Center, the other cell. And the recognition of that form of life which, at the time when I become aware of it, I cannot deny simply because that what is I is life. I in me is life. It is something that exists and always will exist and always has existed. And altho temporarily bound by any kind of a form as manifestations of a human being on Earht or even as Earth representing a manifestation of a certain form of organic ~~lft~~ life, nevertheless, if the form is taken away that what remains is a life force existing in the universe and manifesting and withdrawing; inhaling and exhaling as expressing in that way it is own life existing.

Now, with this I, this very simple almsot enterial something, still a form of matter, wishes to recognize consciousness as beginning in Magnetic Center, belonging to that part and wishes to recognize conscience as a certain form of matter, started by Magnetic Center, belonging to conscience, there is in me born a wish to grow.

I do not know in how far it is possible that one continues to live with that wish without having it satisfied. I think when this once comes in a human being, there is such a recognition of not wanting to continue the way one is, that, because of that, the sensitivity or the ability which is beyond my consciousness, starts to function in a certain way, that conditions are created by means of which I come in contact with the possibility of having the problem that is in me satisfied or, at least, recognized and a solution to that will be offered.

I think that has taken place in life in many different forms of life and in history in many lives if many human beings. And when I single out the particular fact that we are faced with that particular problem for ourselves, it puts us in exactly the same position as many people who have lived their lives to the best of their knowledge and

intentions and their ability; that we, as such, are not any different or better or worse. But that there is a reason for that, when we are now together and talk about these kind of questions; that something in us has existed for some time and is now in contact with the possibility of learning how to make it develop. This, for me, is the quintessence of work.

This means that when I am confronted with these problems as they are now represented by Gurdjieff and in whatever we understand by work on oneself, that I will take them for me as a solution to the possibility of a crying need in me which will say, "This is it." And, unless I now take it, I will miss the opportunity for ever and ever. This sounds probably very strange because sometimes you may say, "Well, if it is not Gurdjieff, I will find something else." I really and honestly have my doubts. I do believe this: If you do not take this, what is now offered to you as an objective impartial way of the study of man and, in this particular case, the study of yourself, that when you let this opportunity go by, that you will be eternally damned. You will continue your life and you will die. I think that the opportunity will not present itself again or knock on your door. If you do not take it now, I would almost say, "It is your last chance." I have no particular reason for saying it than only that I think that that is the only logical way of looking at life. But you have to freedom to denounce it. You have the freedom to refuse. You have within, at the same time when you are confronted with it, also the possibility of selection and to say, "I choose one or another." Or, I can say it: if you choose to remain unconscious, if you choose ~~incurable~~ not to wish to work, Gurdjieff would say, "You die like a dog." He said this with a very definite reason. Sometimes he said, "You will die like a dirty dog." And it is not that I want to report what he said because after all, he knew what he was saying and he said it. At the same time, I feel very very keenly, let's say, in my own case, if I leave it, I would die like an unconscious nonentity. But that

fact that I remain interested in work for a certain length of time, that I still believe in the possibility of growth and that it is necessary to have this constantly and clearly in my mind and in ym heart and to help feed the possibility for that kind of growth within me, simply means that I do not know any other way out, and that I am afraid of living without objectivity.

At the same time, one must realize that when one starts to work, that work itself, as we try, is subject also to the laws of Earth. That is, that I, when I do not work, I am dragged down. I fall back into an unconscious state. When I work, I can get myself out of it. I can live into something else. At that time, probably I see certain things which I have not seen before. But, in any event, when I start to work and I know how difficult it is, I know that if I do not and I fall back, that I do not do justice to that what really has given me a chance to wake up in the first place; and that my constant wish to remain, that even if I cannot work, that I wish I could work.

The fact that I wish I can work and that, at certain times, I will work, will save me. If I do not have the attitude like that towards it, then I will gradually put more and more, I call it, water in the wine. And gradually my efforts will be dispersed and they will become less and less exact and I will be satisfied with many things that really touch work a little bit, but ultimately will not give me any opportunity for myself to derive any food from it because all it will do ultimately is to feed my ordinary existence in my three centers without introducing something that could be used for the further growth of Magnetic Center or that what really is waiting for the growth of Magnetic Center into full grown entity and organs is that what is my I.

My I wishes to used that is availbel to me. And I have to make that what is available in such a way that it conforms to the requirements of I. My mind has an idea about it because it can project certain things which are not reality at all, but make them appear as if they could become

reality. And the functioning of the mind in that way is extraordinary because it is based on everything that I have received before. It is based also on that what I can receive at a moment. And at the moment when I receive impression and when I am awake and then use or know that the energy that I receive is going to a different direction and reaches, like in everyone's case, first ones subconscious and later ones heart, ~~xx~~ that then because of this, that there is a possibility for me to continue to grow if I wish to remain awake and that my desire to wish to remain awake is constantly fed by one thing that I recognize in myself that is a form of life which I really want to become responsible for.

What is it that I constantly try to seek? You might say it is as if I try to seek God and I try to find, if there is any possibility, ~~of a~~ ~~xxx~~ remnant in me and that I, as human beings, could become as if I could become like God.

The whole search of mystics, I mention them many times; I do not know how much you read about it and what you really try to think when you are confronted with experiences that they describe and how they, in their way create for them their world in which God is their center and towards which they are willing to sacrifice everything of themselves in order to reach that kind of a state in which, you might say, they are more satisfied. I do not know in how far they become harmonious men. But for them it is not a question of being harmonious men. For them it is a question of yielding to that inner desire of them so that they, as such, become holy regardless of whatever is left of them.

In this kind of work, I have to see that my body, that is, my physical center, with all its functions, becomes absolutely essential to the possibility of further growth of my emotional or my intellectual center. I hope you understand that. When I wake up, when something in me sees me in a different way, sees me as I am, as if I am totally that what I am, as if, in the effort of trying to be awake and aware, all my

functionings belong together; and they are functioning in unison regarding the wish to see or to be instrumental in being seen by something that I mentally and with my heart recognize as existing; that form of life.

When this now takes place, when I am awake, I constantly receive impressions as if in ordinary life. Nothing of that kind is changed. I keep on breathing. I keep on seeing my eyes receive impressions; my ears, all my sense organs, everything that belongs to my physical body keeps on receiving impressions.

Impressions is a form of energy. Impressions is as if the rays of light reach me; in their vibrations touch me. I establish between that what I see and myself a relationship ending up in the image of that what I see and, on the other hand, ending up at this end with an image in my brain. But there are impulses in my brain, because of being effected by an influence like light or hearing or any sense organ which touches off, in my brain, certain electronic configurations which move and effect each other; finally reproducing something in my brain which is that what is either seen or heard.

Now when I wake up, that is, when I become one, when I am, in that sense, fused, then that what I spoke about before becomes apparent of a certain something taking place in the state of my awareness, in which the different influences now reaching me do not go to the proper place where they always go in ordinary life. But they are being received as if in ordinary life by an instrument which, because of its awareness, is in a different state; and certain channels are open which are not open before. And simply because of this awareness state, they are open.

And one of the channels is that, instead of that kind of energy going to my brain, it goes for the moment when I am aware, to my subconscious. My subconscious is closely related to my brain. It is subconscious because it is not known. It exists because the configuration exists in my brain. But it is not used for brain purposes, not for

mental purposes. I have talked about that. It is the lateral part of my brain which is my subconscious. It is not inside. It is a part of my consciousness. But it becomes servicable and it is being used when I am aware. And then, the energy which I ~~receive~~<sup>receive</sup> goes into that place instead of going to the regular formulatory or the back part of my brain or my associations, into certain other sections of the brain where it is recieved and recorded and stays as memory. The part of the brain which starts to function at the moment when I am awake, when I am in a different state, that becomes important for me for the further development. And this is where Magnetic Center starts to operate. And the food that is then given when I am aware, and only when I am aware, not when I think or feel, but when I am. The difference is that my feeling, thinking, my physical center at the moment of awareness on one. And, because of that change in being of myself, the channel towards ~~which~~ my subconscious is opened and the energy flows then, I would almost say, automatically because it is opened and the other is closed. That is, my attention is not in my brain any longer. The attention is released and it is now going into a different part of my brain where it develops a particular functionx and faculty of objectivity.

At the same time, if I continue and if I continue with work and if I continue with participation, that is, if I wish to be present to myself while remaining awake, then part of the energy which is received, as I participate, goes to me heart. It is a different thing from going to my brain. It goes to the point where the brain meets my ppinal column and from there it is carried ultimately, not immediately, to my heart. There is a conncetion between that part. I have explained it some time ago; how a brain functions and what different parts there are in a brain. And it is the section exactly back here that becomes very important for this kind of work when I participate; that is, when I wish to be present with observation to what I am.

All of this naturally presupposes nonidentification. It also means simultaneity, momentary realization of existence. All these things are presupposed, that is, they belong before I start on any participation. I have to know that I must remain observant and I must remain nonidentified.

The third step, that is experimentation. It is interesting when the brain, you might say, gets satisfied by means of the development of it a subconscious, when the heart gets satisfied by means of the development of the heart instead of the solar plexus and, linked up with the third step, the first two steps ~~are~~ so far of work, that the third step, experientiation, has to do with will.

That is, when I, remaining objective and observant, when I try to participate, that is, try to be present with myself to myself and then make different manifestations out of the ordinary, that is a matter of my will because, in ordinary life, I do not do that. I follow the line of least resistance. But when I say, "I experient", it presupposes that I remain awake and that I am present to whatever I do and then, whatever I then wish to do is different from the usual form of behavior. And then my will enters. I then do. And the will is then closely linked up with the possibility of I. That is, I then is fed direct by the doing, as expressed in my body in an experiential way.

I hope you understand how the three steps link up with the possibility of development of each one of the three centers. That is, my subconscious becoming conscious; that is my heart becoming the seat of conscience and that my will which is centered, I would almost say if you believe it, it is the base of your spine. It is there were actually that what takes place and where originally the organ Kundabuffer and Kundalina was; that from there and from that point on my will starts to exert its desire to be and to do; that I then, in experient<sup>entia</sup>~~ial~~ work

work for myself, placing myself in certain situation which are unusual and uncommon to me, am reminded with my mind, because it is unusual, with my ~~heart~~ wish to be present to that, seeing what is unusual, my will creating that condition which will give me the possibility of growth, that then my I starts to assert itself as its own living creature.

It is not complete because it hasnot at its service as yet the unity of all of me. I only starts to exist after there is sufficient formation of Keshjan and sufficient formation of Soul. So, do not think for a moment that one has really an I. One has a beginning. One can have a beginning. It has to be fed by means of what I said; these kind of exercises, that particularly regarding movements, I wish to make a movement. It is an unusal something. This is the advantage of movements. This is really the development of will thru movement. And that is why movements in certain cases are very important.

They are not linked up with breathing. Do not misunderstand. Breathing is an entirely different form of food which only can be regulated at the time when I am awake. When I am awake, I can use air for the formation of something in me that has to do with Keshjan and also Soul because they are very close together in their possible development. Sol La Si of Keshjan is parallel to Do Re Mi of Soul. For that, I need food. I can get food by means of breathing. It is breathing in that way that my food is already in a certain state of possible development, a little bit further removed from solid food. But I have to be awake. And only when I am awake, then my breathe, my intake and exhalation can be of service to me if I know when. at the moment when I change inhalation to exhalation and stop for a moment, can then, at that time, send it to the proper place.

These kind of things, do not do them because you do not know how. You will only know when you are awake. When you are awake you can; there is no difficulty. Then your awareness is your master. This is the

idea that one cannot do anything unless there is a master. It would be very strange if we had to go to the ends of the Earth to find out what to do with breathing. You can - but you have to know how to wake up first.

That is why Yoga and all the rest ~~xxxx~~ as written in books and also the nonsensical remarks at the end of the chapter that we read tonight is really idiotic because it has nothing to do any more with movements as we know. Fortunately, we know a little bit more about movements than just to indicate that movements would be a method of how to learn how to breathe. Do not believe everything that is written.

Base that what you believe on that what you actually know by experience. And, to the extent that you experience awareness and work on yourself and to know that what is the truth for you, that becomes for you your Bible. And it will take the place of everything else. I said it at the meeting. It will take the place of Gurdjieff. It will take the place of Ouspensky, of Orages of anybody. It will take the place of All and Everything. It will take the place of In Search of the Miraculous because it is the miraculous itself for you, in ~~xxxx~~ you, that what you have digested and which has become you and part of you. On that you start to rely.

This is the Kingdom of Heaven within you. Not outside of you. Not linked up with anyone particular person. All the people that help you, the people that, at times, can remind you; they are nothing else but channels thru which the same kind of life force flows which flows thru all of us if we wish to recognize it, and if we want to live in accordance with it and to take it, if we possibly can, in the right way.

But the responsibility of taking it in the right way, that is really where the crux of the matter is. How can I, when I know how unconscious I am, when I enter this particular realm of the possibility of development, how can I do anything else but, in fear and trembling,

be that what I hope then that I can understand in such a way that it will not do any harm; and that I use for the purpose of wishing to develop for my own good and, for the time being, not thinking very much about anyone else that I ought to help.

I wish to live. I wish to work. I wish to express that form of life which is still repressed and which, on Earth, could become known if I ~~know~~ only know how to open the door and let it out. And the only way by which it can be let out is when I am open. When all of me comes to the point of wishing to yield to the possibility of trying to, with all my heart and Soul, whatever there is of that, my mind, my whole being, to wish to wake up and to ~~xxx~~ sit, when I can, and try to be awake and walk, when I can, and wake up and to do this or that or anything; that where it is possible for me to be awake at such a time and to make attempts one after the other, time after time, day after day and not to forget and not to let myself go and be satisfied with a little bit of a substitute.

The real thing, it is simple. But I must work for it and not forget and when I forget, to try to bring it back. And then again, in all simplicity, come to ~~yourself~~ yourself. Collect yourself. Be yourself, whatever it is. Let's say, change that what you were doing into something very simple. If you know you are losing yourself, do not do that if you want to wake up. Take your time. Sit down. Come to yourself. Collect. Then wake up. Then go into life if you want to. Do not do foolish things. Do not believe that you can be awake when you are engaged in many things in ordinary life. It would be very nice if you could, of course. But it is a long way off. Do not try it. Give your little Magnetic Center a chance to develop, to grow, until a point when I recognizes the existence of Magnetic Center being mature.

When it is that, that Magnetic Center grows because it wishes. Before that it has to be fed. When it is there sufficiently full grown like a child reaches maturity, when a child is not dependent on the

mother any more, when a child already starts to breath, all these are indications that a child itself has lungs of its own and can, at times when there is sufficient supply of air, continue to live.

The supply of air for Magnetic Center is the supply of efforts when I am conscious. This is what I, at the time when I start to work, should not withhold. I commit a sin if I do. Something in me is alive. I have recognized it as something that has become my own even if I was not responsible for it, even if it were accidental, as I say, exactly the same as when I was born. There is a moment in my life when I become responsible because it seems, not only the only thing to do, but the only logical solution to my existence. When I start to recognize that something in me has been born ~~in~~ the possibility of further growth, then there is also a point at which I will take the responsibility for that and not be dependent any more on certain outside influences which can reach me in the form of food; but I will then become free from that what is being born; at the same time, continuing to care for it and prepare conditions and circumstances in which a way that it can grow. And gradually, that what is ~~my~~, at the present time, my mind and my ordinary feelings and my body, withdraw.

What does a mother and a father do when a child grows up? At the proper time they withdraw, gradually. It is not easy because there is such a <sup>strong</sup> bond and they love the children and they want to make sure that that what the child, now grown up into a man or a woman, does, that that is right. And, at the same time, they have to relinquish it and make it stand on their own feet, physically in the beginning and psychologically later; and only be there when they are called upon to furnish help or advise.

My body is, at this time, the mother for that what is within as the possibility of Soul. And gradually, with the development of Soul, which

is parallel to the development of a spiritual body, my physical body can not take the interest it has always taken in my ordinary mind and in my ordinary feelings. And it must let it go and it has to withdraw.

This becomes freedom. This is inner freedom. There is no further need for the physical body to be there all the time and to have its own wishes. Everything has been, you might say, transferred to the possibility of a new kind of a growth which, when it has reach a certain wish to develop on its own, will continue on its own, provided it has an atmosphere of impressions. And all the body will have to do, that is, all the material form, all that is represented by the functioning on my material form, that is, my ordinary brains and my ordinary feelings, have to provide the atmosphere in which the impressions can become conscious, freeing them themselves of an ordinary travel to an ordinary mind or an ordinary solar plexus, into that what is being formed within one as Keshjan or as Soul.

I hope you understand this partly theoretical explanation. But it is only to make it clear that what takes place constantly in oneself does not change oneself in such a way that my body starts to grow out in one way or another or, all of a sudden, appear to be entirely different, even including the lines on your face. It stays exactly the same way. And whatever there is that grows in one spiritually or according to Soul, will take on the shape, the form of that what is your personality. But that what is being used as an expression of life of spiritual body or of Soul uses the means, uses your voice, ~~uses~~ uses your posture in such a way that it becomes as if that posture or that voice is not the form it used to be but it is filled from something much further inside and deeper down and much more real.

We become, in ourselves, in changing, we change inside. And the form, that is, our ordinary manifestations will change in accordance with the requirements of the form; but never to such an extent that your

face will become, let's say, deformed or take on an entirely different shape. It will not. One can become conscious and still walk as if you are exactly the same person. And no one need know that if you do not want to show it. But, if you wish to show it, your body, all the material forms, all the functions and the organs become then available for the possibility of that kind of an expression. And then one says, "Something has taken place." Then even it becomes noticeable for anyone who is unconscious.

It is an aim. It is an aim to see what we have to do; what we really have to study; what we have to realize for ourselves. What it is with which we work and what is this body in all its functions. Is it capable of becoming freer, really to fulfill its own function of being sacrificed? Of being given up? Of being lost in order to find something else of a different quality.

Christ says it a couple of times in the Bible. "Unless I lose myself, I will never find it." I have to find. I have to search. I have to constantly watch, live for it, want it and then give up a little; a little bit, and make that what is one's body and the different habits change because there is inside a few more. That will lighten it, that is, enlighten it and it will warm it. It will give insight. I will give also aspiration. It will give real understanding. It will give a feeling which surpasses everything that I know now, I know now, at the present time, know.

When I wish to live, my emotions will dictate to me the direction in which I will go simply because my emotions are the one thing that will feed first on my body and that which already has started, as far as the little bit of inclination which I have and which perhaps might be represented by man number five. Man number four as Do Re Mi gradually can grow into man number five as Sol La Si.

The real freedom for myself, as far as my feelings are concerned,

will only come when I put before myself the particular problem: Here I am; take me. I am your servant. That is a big step. That is the step when Soul starts to grow thru Do Re Mi of its own development, willingly submitting to conditions which the brain understands and foresees. And then, in that state, put my body, with all its functions, in conditions which make it suffer. This is the intentional wish of creating such conditions, that is, conscious work. And it is that form of consciousness which, at that time, will give me the opportunity of freeing myself from my wish; my wish in ordinary life, my wish of my body, my wish to be recognized, my wish to appear bright.

When I once start to touch that particular difficult problem of wanting really to submit to everything that I know that I finally must submit to, willingly or unwillingly, that I finally will have to face in any event because I will face it when I die. Then everything can be lost so that before I die, that I willingly put myself thru, you might call it, the tortures of death; that I understand what is needed for the possibility of growth of myself, that ultimately I am perfectly willing to do away with myself and all these different kind of - my <sup>little</sup> body wanting this and that and not to have desires. When I am free from that kind of desire, maybe when I am a little bit more grown up, maybe after a long period of struggle and seeing myself, maybe at the end of my life, maybe at the time when I realize that not everything is the way I would have liked it to be. And maybe then, because of suffering on ordinary life, I come to my senses. Maybe at such a time, that then I will be able to say, "I have no further life to live than only one life which is important to me. For that reason I will now continue in whatever is necessary for me to be done. And I will never shy away from it; and I will face it. Whatever may come, let it come. I will be there."

Very once in a while, regarding one's life, one comes to such a point. What is my life worth? What do I do with it? What is the aim

that I have? What have I done so far to bring about that aim? And then, as it were, in prayer, I say, "what is it that I can do? How can I understand? Why is it that there are certain problems for me which sometimes are insoluble and still, I know that I must solve them; problems about my life and the possibility of how I will grow. And in what direction will I grow? And what will my world be? And can be in that world of mind, can be satisfying? And what do I have to give up that, for the time being, I cannot have and maybe I never will have? And will I still be able to have within me, with everything that I should have, be a balanced man?

This is the problem that we have to face. What do I have to give up at the time when I do not want to give it up? And is it necessary to give it up? And can I get a substitute to take its place? What is it that I wish in my life really to accomplish? And what kind of value? And, in that value, can I reach then that what I really want? And forget about the other things which are a little superficial or, at least, do not amount to very much and which I gradually can do away with because they have no more value from the standpoint when I am awake.

Only when I am aware, only when I work, only when I try to make that effort to really be, at such a time can I see what are the values for me? And at times when I am really am, I say, "Nothing bothers me any more. Everything can be taken away from me."

It does not last. It is a state in which Job was when he was suffering and he had lost everything and still, he said, "It is life." Can I accept life as it is? Why shouldn't I? What do I already know? How can I add more to that kind of knowledge? How can I really wish to continue to live and then, when I have this recognition of the continuation of that wish, that wish further to live and grow, then maybe, at such a time I pray because, at the time, when I pray and I can bring about a relationship between that what is really the holiest within me, even without defining it in any particular personal trait, but that

something that I call on of myself which is in myself and which I, that is the one thing that I would never sacrifice. Everything else I would but not that because that is the life condition of myself. For that then I strive, to be able to see it; to come sometimes so close to it that in the presence of it I say, "I do not know what to do but here I am." I say, "I fear; I tremble." I do not know what it is in me that responds to that but I cannot deny that it is there. And how can I, poor me, knowing myself well enough, to be ~~xxxxxxxx~~ responsible for that? And how can I really be justified in assuming that there is something in me that I could rely on?

This question of how to become almost timid, not to think of oneself, to undo all these different things that now make up my vanity and wishes, my personality and all its traits and habits, and how to - not to sacrifice it direct, but how to let it do and ~~xxx~~ willingly let it die? To the extent that I am willing to let it die, to that extent I will grow. And I also will know that I cannot let it die unless I have grown a little. To the extent that I can now grow and see something of that growth, to that extent I am willing to let it go.

Very seldom that I will be able to work when I am in midstream and I do not see one shore or another. And, at the same time, it is a ~~xxx~~ healthy state. And many times when I know that I really cannot work because I have lost my aim and I have lost my background, I have lost the bridges on which I was and I have not as yet seen anything that looks like a span into the hereafter. At such a time I suffer because I wish it was a little bit more solid. And I say, "I will want to work." All I can do is to continue to be and try to be what I am. And then to hope with that kind of a hope that sooner or later something will bring me within one shore or another; or will give me at least a certain insight or trust that I will go in one direction and that I will find it.

It is as if I dig for a treasure and I cannot as yet find it. And

still I know I have dug and I know it is in that direction that I must go. And it may take a long time. I may have to go thru sand and thru clay and thru rock and all the kind of things that always are obstacles for me before I find that treasure.

And what is it that keeps me going? Life only. Life only. The recognition of that when I wake up. As I said many times, when I wake up in the morning and I find myself alive for some reason or other, ~~undoubtedly~~ undoubtedly for some reason - otherwise why shouldn't I die? And as long as I continue to live, there is a reason for my existence. I try to find it. And with that wish to find it, I know I need life. For that I recognize life as a necessity. And therefore, not only do I cherish it, but when I wake up I say, "Thank God, another day. I wish to live. Today, tomorrow, as long as I possibly can." Maybe at such a time I say, "Maybe forever if that were possible."

It is this kind of thing that I wish we would think about; maybe to consider it; maybe to come to conclusions; maybe to see in your life what is the ~~xx~~ value of work, where you can apply it. What can you remember at time in ordinary life when you are faced with difficulties that look unsurmountable or that at least are obstacles in your way or that require your attention and in which you would like to have a little bit more light? What is it that you could do then of your understanding of what you know already? And How? And to what extent that what you, what you have experienced and what is your own can then be of a certain help to you when you sit quiet and consider all the factors that are involved and you are experiencing certain things which maybe you do not like?

How will you be? Quiet. Relax. Collect. Drain yourself. No extraneous thought, no extraneous feelings. Just relax. Sense. Become aware of yourself as you are, as you sit, as you are collecting yourself, as you, at that time, become aware of you trying to become aware. This is work. And you have to do it in the midst of ordinary life. Sometimes

by stopping ordinary life and trying to make this attempt and sometimes by very slowly continuing in ordinary life and make the attempt to remain awake as often as you can.

And if you do not do it, you will not know. If you do do it, you will know, without any question. And, on the basis of that experience, of that kind of knowledge which changes into an understanding of your life, on that basis you will continue.

Let's work. I have invited you many times to work together; to carry on, as it were, a research; to relate your experiences. I have related tonight experiences of my own. I have put in front of you certain things that have occurred to me and that in my life have become apparent, in which my life have become valuable. In that way, I ~~share~~ and I tell you what I believe in; how I look at life and what the meaning is of life for me. You take whatever you can. - with whatever you can. You do for yourself the same thing. And, at a certain time, when you can, when you really feel that ~~xxx~~ you are free enough, you will talk about it and you will bring it up as something worthwhile to be discussed because ~~xxx~~ all of us are human beings. All of us, I hope, I believe have a Magnetic Center, a wish for growth. All of us have been accidentally confronted with the possibility of objectivity. All of us have heard about something existing, something which exists which could be used for the purpose of becoming a man. And all of us, I believe, at times, will honestly try. And when we try and you bring, you bring yourself, part of yourself, part of your experience and then, on that basis, we share. We talk about it. We see in how far maybe it can be elucidated. And in how far maybe we run with our head against the wall - but, we will admit that it is against a wall and that maybe there is a way out by some kind of detour.

I hope you work this week as much as you can. Make a week, a really worthwhile week. Try not to forget. Try each day to see your day. Maybe

each day you pray, in the way you can pray, in the way inwhich you meanx  
for yourself by prayer and then start a day. And when it is difficult,  
remember the morning prayer. To the extent that you are really serious  
about your life, to the extent that you realize what is invovled, to the  
extent that you are really in earnest about wanting to build something of  
your world to which and inwhich you can live and fo which you can hold  
on, to that extent dyping the day you will remember the sincerity of the  
morning and perhaps, at that time, something of that kind of atmosphere,  
influence, recollection, will bring back to you the real fact of: You  
have life. You have a lifex to live. You have a life to maintain. Let's  
hope we work. Goodnight everybody.